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WINE,

AS A SCRIPTURE SYMBOL:

BAPTISM:

AND

THE HOLY SUPPER.

THREE DISCOURSES.

By WILLIAM B. HAYDEN.

BOSTON:
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PREFACE.

The following Discourses were prepared in the ordinary routine of professional duties, and delivered at the New Jerusalem Temple in Portland during the year now passing. They have since been repeated elsewhere. It may naturally excite the surprise of some, that sermons so prepared should be allowed to find their way into print. Other opinions than those of the writer have prevailed to that result. It has been thought that their publication might perform some use, in the midst of the many things that are now being said on similar subjects both within the New Church and out of it. The contents are commended to the religious affections of the reader rather than to his critical judgment; and if any thing here written shall have the effect to call re-

newed attention to the authorized writings of the Church, in which alone a complete unfolding of the views may be found, it is the most that is to be hoped from it.

That some mind, before unaware of it, may, through this instrumentality, be induced to inquire further concerning the Spiritual Sense of the Word, and that a few professed receivers of the Doctrines of the New Dispensation may be led to a careful reperusal of the writings with reference to two of the subjects here discussed, is the earnest prayer of

THE AUTHOR.

PORTLAND, *July* 29, 1853.

WINE, AS A SCRIPTURE SYMBOL.

DISCOURSE.

"For the vineyard of the Lord of hosts is the house of Israel." ISAIAH v. 7.

THE world in which we live is God's world. He made it. His mind conceived and brought into existence every fact in the immeasurable circle of nature; and set in motion every process by which those facts are produced and perpetuated. His mind now superintends the *operation* of those processes. All things in nature came forth *from* mind, and they speak *to* mind.

This world had a reason for its creation: — What was it made for? We answer, For the residence and education of man. And for man not simply as a *natural* being; his existence does not terminate with his stay on this earth. He is also a *spiritual* being; — the possessor of an endless life. He here enters upon the commencement of that existence which is to last throughout the boundless ages of eter-

nity. The time he spends here is little more than momentary. It is only the dawn of his being, — the merest infancy or childhood of his entire life.

He is not here really to *live;* but here only to *prepare* to live. He is not here simply to minister to the growth and development of the body; but mainly and chiefly to form and nourish the infancy of the spirit.

It is common, in the literature of the day, for the world to be contemplated as the *physical* residence of man; as a vast adaptation of means to ends, for the supply of his physical wants, and the promotion of his physical comfort. This view may embody a great amount of wisdom, and tend to give us enlarged ideas of the universe and its author; but we maintain that *that* is a far wiser, as well as more useful view, which contemplates the natural world as being the earliest home of the human spirit; as merely the *nesting-place* in which it is reared until it can try its own strength, and wing its flight upward into the realms of immortality.

This world, therefore, is the divinely erected

school house: the seminary in which men pass the childhood of their spiritual being, in order to learn the lessons which are necessary to fit them for the manhood and womanhood of another life. The real and practical problem for all to work out here is, How to become angels? No one can doubt the vast importance of this problem, nor the intense interest with which each one ought to pursue it. Before this one purpose all other aims in life ought to dwindle and become as nothing.

If this, then, is God's own seminary, fitted up for the express purpose of educating the human spirit for immortality, it cannot be possible that in all its machinery of material facts and processes, he has provided only for the food and clothing of the natural body. This would be to convert it to another use. It must be that in this machinery he has also provided definite spiritual instruction.

He has, in truth, made this provision — that too on a scale of grandeur, and with a fulness of detail of which the human mind, in its present stage of development, has very little conception. Every fact of nature was once a

divine thought, and now symbolizes and sets forth that thought. Every process in nature originated in a process of mind, and now stands here before us as the divinely created image of that process, and the fixed record and authoritative exponent of it. Every natural thing is emblematic of some spiritual thing; and was devised and executed by the divine Creator for the express purpose of that symbolization.

Thus are the walls of our school-house world hung all around with signs, and pictures, and diagrams, and hieroglyphics of spiritual things, which, if we will, we may learn and read. And as we read them understandingly, we shall allow ourselves to be taught by the divine Teacher: we shall bring our minds into intellectual communion with the divine mind, and immediately confront the unerring ideas of the divine intelligence, as those ideas have been expressed and adapted to the perceptions and wants of the finite mind.

For the discovery of the meaning of these natural hieroglyphics, the Lord has not left us without a chart. He has given for this purpose his revealed word: and as the system of sym-

bolism is precisely the same in both, they mutually explain each other, when studied under the right views, and with the key in our hands. How can it be otherwise, if both proceeded from the same almighty mind? Men seem, in a great measure, to overlook the fact, or to forget, that both the written word of God and the works of nature are from the same Author, and that, therefore, there must of necessity be the same mental method impressed upon both. When studied in the light of the New Jerusalem, the word is seen to have similar laws of order presiding over its composition, to those which are observed in the phenomena of the natural world.

The science which unfolds this symbolism — which makes known the meaning of various hieroglyphic signs used by the Lord in the development of nature, and in the composition of his word — is the science of correspondences; that is, the science of *spiritual* things, connected with the science of the corresponding *natural* things. Taken in its whole scope, it is, at the same time, the most comprehensive and the most profound of all sciences; for it includes a knowledge and study of all natural things, and

in immediate connection therewith, a knowledge of all the spiritual things to which they correspond. It is also the most *useful* of all sciences, for it unfolds, according to the divinely-instituted method, those very laws of the human soul, its nature, structure, growth, and the means of preserving its eternal health, which it is most essential for man to understand.

It will be remembered by those who have looked at all into the history of human knowledge, that the positive sciences have advanced from age to age with greater or less rapidity, in proportion as they have had introduced to them from time to time *certain great ideas*, which, when they became known, lifted the inquiry to a higher plane, and opened before it new fields of research.

This may be illustrated by calling to mind the operation of the Copernican idea of the solar system, when that was introduced into astronomy; by the idea of the globular form of the earth, when that was introduced into geography and navigation; by the idea of *polarity*, when applied to the laws of chemistry and the collateral sciences; and by the influence of the idea

of gravitation upon many sciences, when *that* was promulgated and became established.

Now, theology discoursing, as it does, concerning religious truths — truths having an objective reality, and which are more vital and more necessary for man to know, than any other — ought, beyond all other branches of study, to be a fixed and positive science; having definite truths to teach, and so teaching, and so explaining them, as to command, like the physical sciences, the general consent of all honest inquirers. That this is not now the case, is too lamentably obvious.

And it is supposed by many, perhaps by most, that theological inquiry is necessarily directed towards a region of much uncertainty and doubt — of vague perception and of variable opinion. That theology, as now generally taught, is in the state indicated by this view, is quite certain; but that it is *necessarily* so, or that such is its normal and proper condition, we do not believe.

What the theology of the age needs to revolutionize it, to redeem it from the uncertainty of its present controversies, to render it a posi-

tive and rational science, commanding the ready assent of all right-minded men, is the introduction into it of a new *fundamental idea.* And this idea is offered in the science of correspondences. A knowledge, study, and application of this science would greatly enlarge the field of its vision, and serve to fix it upon a just and natural, and therefore upon a perfectly rational, basis. It would transform it from being, as now, a vast arena of wordy contentions, into a school of positive study and active inquiry. For the science we have mentioned unfolds the laws of the divine order in all three of its great manifestations — in the revealed word, in physical nature, and in the spirit of man.

It is, therefore, a study the most extensive of all others, covering, in fact, all possible branches of human inquiry, and bringing to light the perpetual relations between them. Hence, any presentation of the subject which we can give in so limited a space as the present, must be extremely partial and fragmentary.* Let us, therefore, select a single one of

* For a complete unfolding of this sublime law of creation, and an application of it to the systematic interpretation of

the divine processes in nature, and in the light of the inspired word, as that has been opened for the use of the New Jerusalem, endeavor to read that one aright.

The *vine* is used in Scripture to denote the *spiritual man;* that is, the man whose mind is in a state of spiritual goodness. *Grapes*, as being the *fruit* of the vine, denote the good works which spiritual men produce, as olives denote those which celestial men produce. And by *wine* is signified truth divine, as it exists in and affects the minds of such men. A church which produces spiritually-minded men, is called a vineyard; and, *generally*, the vineyard of the Lord. This might be sufficiently shown perhaps by simply recalling to mind the contents of the chapter from which the text is taken, and especially the words of the text — "*For the vineyard of the Lord of hosts is the house of Israel;*" *Israel*, and the *house* of Israel, being universally employed as a designation of the spiritual church of the Lord.

the Scriptures, the reader is referred to the Arcana Cœlestia, or Heavenly Mysteries, the Apocalypse Explained, and the Apocalypse Revealed, of Emanuel Swedenborg.

Again in Jeremiah x. 10, we read, "Many pastors have destroyed my *vineyard*, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness." As must be well known, innumerable confirmations of this usage might be cited from the Old Testament, and when we pass over into the New, we find the same mode of speech continued. Thus in the parables the Lord is represented as being a householder, hiring laborers to work in his vineyard, and also as being the owner of a vineyard, and sending unto the occupiers thereof for the produce of his vines.

It will not be necessary, we presume, to adduce any evidence that a *vine*, and the branch of a vine, signifies a *spiritual man*, as that would seem to be involved in the signification of *vineyard;* and the words of our Lord, in the fifteenth chapter of John, will probably be remembered in this connection by many — "I am the *vine*, ye are the branches." Here the Lord, as being the infinite type and divine original of the spiritual man, calls himself, by way of preëminence, *the* vine.

The signification of *grapes* will, we presume,

be likewise perceived and admitted without a citation of passages to prove it, as many expressions, like the following, will be remembered by every reader of the Bible: "The Lord looked to his *vineyard* that it should bring forth *grapes*, and it brought forth *wild* grapes." Again, "By their fruits ye shall know them; do men gather *grapes* of *thorns*, or *figs* of *thistles?*"

Wine, also, the juice, or, according to the more striking phraseology of Scripture, the *blood* of the grape, is universally known to have a symbolical meaning, and to represent some spiritual thing. But, we believe, we may affirm with truth that precisely *what* it means has never been known to commentators; and what is singular, never seems to have been conjectured with any tolerable degree of accuracy. Hence the particular significancy, and the reason of its use in the Holy Supper, have ever been involved in a like mystery.

As has already been said, *wine* denotes truth divine, as that truth appears in and affects the minds of truly spiritual men. And as such men make an *interior* application of divine truth,

regulating their *affections* as well as their *conduct* by it, and have an interior perception of it, therefore it is often called *interior truth.* And when such truth exists in the mind of any man, his understanding is then filled with a *genuine faith.* Hence *wine* denotes also such faith.

In order to make clear the precise meaning of this prominent and important Scripture symbol, we will briefly explain the difference between *interior* and *external* truth. While *interior* truth is denoted by *wine*, *external* truth is called *water* in the Word. *External* truth relates to outward acts of the body, and *interior* truth relates to inward acts — operations of the mind. Thus take, for instance, the commandment, "*Thou shalt not kill:*" this is a divine truth from the Word. It has a *literal* sense, and it has a *spiritual* sense; that is, it has an application to *external* life, and an application to *interior* life. He who obeys it as an *external* truth, refrains from outward acts of murder, because it is a sin — thus *washing* himself with it outwardly, as we wash the body with water, while he who obeys the same precept as an *interior* truth, refrains from indulging angry feelings,

and all those dispositions of mind which are qualified by hatred of the neighbor. Thus he takes up the truth as nourishment into his very spirit, as the pure juice of the grape is, in Eastern countries, imbibed for the nourishment of the body.

The Lord explained the difference between the *external* and the *interior* truth of this same precept, when he uttered these words in Matthew: "*Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment.*" So, again, in the following: "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on woman to lust after her, hath committed adultery with her already in his heart.*"

The same distinction is true of all the commandments of the law, as the Lord also explained in the Sermon on the Mount; where he teaches that those commandments are to be kept, not only according to the letter, but also

according to their spirit. Thus he came to turn the *waters* of the divine word into spiritual *wine*. He came to teach men how to receive *interiorly* that which they had before received *externally* — how to keep in *heart* and *mind* those precepts which they had before observed as an outward law.

And the miracle performed at the marriage in Cana of Galilee was an act and operation performed outwardly, and upon natural things corresponding to and symbolizing, and therefore conveying the very instruction which he verbally gave in the Sermon on the Mount: and the evangelist who relates the sermon does not refer to the miracle, and the one who mentions the miracle does not record the sermon.

This distinction between *wine* and *water* is kept up throughout the Scriptures; the two symbols are never confounded together, nor are they used in any loosely metaphorical manner. They always mean the same thing. *Water* is that truth which *washes* us, cleansing and purifying from evils: and *wine* is that truth which is taken up into the affections, entering into ou

interior constitution, nourishing our spiritual growth, and becoming of our faith.

The meaning of *water* is seen from its use in baptism. It is there applied externally to the person, to signify that as *water* cleanses the body, so ought the truths of the Word to cleanse, henceforth, the moral life of the recipient; or, according to the idea as expressed by the apostle, the washing by *water* denotes the washing of regeneration.

And the meaning of *wine* is seen from its use in the Holy Supper. It is there commanded to be drank, to signify that the persons drinking, after having reformed their outward lives by an *external* application of truth to their conduct, should then proceed to receive it *internally* — apply it to the renovation of their interior lives, and thus by means of it make proper progress in sanctification. Hence this latter sacrament is never offered to persons until after they have been baptized.

To *drink water* signifies to receive instruction in *external* truth, and to drink *wine* signifies to receive and to appropriate instruction in *interior* truth.

The ground and reason of this symbolic meaning of *wine* is found in the method of its growth and production, in the place which it fills in the domestic economy of the countries in which the Bible was written, and in its effects upon the human constitution.

As we have said, the *vine* and its products were *created* by the Lord *for the purpose* of symbolizing these very things, as all the other things of nature were created with a view to image forth and describe some spiritual truth; and, therefore, if we would come to an accurate knowledge of the spiritual things we have now spoken of, we must study the qualities and processes of the divinely appointed symbols in nature.

We shall not have time to follow out this correspondence into many of its details, but we will select two or three particulars for contemplation.

Let us look for a moment at the natural function of a *vine*. What operation is it towards which all the processes of its growth are directed? We answer, It is to turn *water* into *wine*. The *water* descends from the clouds as

rain, and is absorbed by the earth, when it becomes slightly impregnated with various suitable particles, is then drank up, so to speak, by the roots of the vine and is gradually converted into sap; it is then conveyed, through a wonderful arrangement of spiral vessels, upward into the branches and leaves, and finally into the fruit or grape, where it is exposed, as far as may be, to the light and heat of the sun, and the influences of the atmosphere, and is there converted into that juice, which, when it is pressed out and ready for use, is called *wine*.

Thus we perceive that what the Lord did at the marriage feast in Cana, in an unusual or miraculous manner, he is all the time doing by a slow and regular process in the operations of nature. Now, this divine operation has the same spiritual significance, whether performed by a miracle, or by the life of a vine. And when our minds have come fully into the light of the New Jerusalem, we shall see all the truths of the Lord's Word written in his works, and shall be able to read them as plainly in the phenomena of nature, as we now are on the pages of a book.

As the *vine* is the type of the spiritual man, we may, by studying the natural process we have referred to, learn accurately the spiritual process of his interior life; for he allows the Lord to perform *in him* an operation precisely analogous to that which is carried on in the vine. He, too, begins by receiving the water from heaven. He learns the truths of the Word at first, only as literal instructions; but as he proceeds religiously to apply them more and more to his outward life, they gradually become elevated in his mind, — he conceives a growing affection for them, — they progressively change their quality within him, intwining into his interior life, where they lead him to perform the good deeds of charity or neighborly love, which, like grapes, are his appropriate fruit. And according to the extent to which he produces such fruits, is his understanding filled with spiritual *wine;* that is, to that extent is there communicated to him an interior perception of the truth, and his mind is filled with a genuine faith.

There is, also, a like correspondence between the effects which *wine* produces upon the *physical* constitution of man, and those which inte-

rior divine truth produces upon his *spiritual* constitution. To observe its *genuine* use, we must go to the temperate men of wine-growing countries. If *wine* of a proper quality — that is, the pure juice of the grape — be taken in judicious quantities, and at proper times, it tends greatly towards the nourishment of the body. It quickens its life, diffusing throughout it a glow of animation, imparting renewed energy and vigor to its functions.

So genuine *interior* truth, when taken into the mind in a proper manner and applied to its legitimate use, — to improve the quality of our inner states of thought and feeling, — quickens, in like manner, our spiritual life, imparts to it additional vigor, communicating emotions of blessed satisfaction, and nourishing our soul's growth.

A similar effect of wine is seen in its *medicinal* uses. It is administered to invalids, and is found to be a grateful restorative to persons who are recovering from bodily disease. Now, the man who is undergoing interior regeneration by means of truth, is in a position precisely analogous to that of the *physical* invalid;

he is gradually recovering from *spiritual* disease, and therefore requires the *genuine wine* of the word of God, to restore him to a pristine health and vigor.

The leading characteristic of the *spiritual* man is *faith*, as that of the *celestial* man is *love*, (denoted by *oil.*) Hence the very *goodness* of the spiritual man derives all its quality from the *truth* with which he is imbued. And this spiritual fact is also seen in the natural symbol, for the very essence or blood of the grape is its wine or juice, and that juice imparts to it all its good qualities.

And it is with reference to these two kinds of good, — that of the celestial man, and that of the spiritual man, — that we read the following words in the book of Revelation, vi. 6, "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the *oil* and the *wine*."

By which is meant that, notwithstanding the grievous spiritual plagues with which the earth is to be visited, neither those who are in celestial *goodness* or in spiritual *faith* are to suffer

any hurt. The Lord never permits either *good* or *truth* to be really injured.

Further: the *relative value* of these two kinds of goodness may be learned by observing the relative value which is attached to the two corresponding natural productions in the economy and the markets of the East. *Wine*, though a chief staple and a leading source of wealth, is yet not so important as oil, and consequently holds a secondary rank. This, too, is a great physical fact, written in the very constitution of nature, to teach us all the highly important truth that, however *good* a thing *spiritual faith* may be, *supreme love to the Lord is better.*

It is on account of this signification of *wine* that it was made to hold a prominent place in the rituals of the Jewish service; the drink offering to Jehovah prescribed in the Levitical code, consisting of the fourth part of a hin of wine.

The operative powers of the human spirit exhibit in their development a certain duplicate activity. We have an emotional nature, and an intellectual nature; based upon the two

primary or fundamental faculties into which the mind is divided, the will and the understanding. By means of one, we live a life of affection; and by the other, a life of thought.

Good is that spiritual substance which we receive and appropriate by means of the will, and *truth* is that spiritual substance which we receive and appropriate by the understanding. The one operation is spiritual eating, the other is spiritual drinking. By these processes the spiritual man within is nourished and sustained as the bodily life is by natural eating and drinking. Hence *good* is represented in the Word by whatever is proper to be eaten, and *truth* by whatever is proper for us to drink; therefore we read in the prophet, "Ho! every one that *thirsteth*, come ye to the *waters*;" and then, "Come *eat* ye that which is *good*, and let your *soul* delight itself in fatness." And so in many other places.

The above distinction and mode of representative expression are seen prominently manifested in the institution called the Holy Supper, where the *bread* signifies all those things of *good love* which we ought spiritually to eat, and the

wine represents all those things of *true faith* which we ought spiritually to drink. The meat offerings and the drink offerings of the Jewish ritual had a similar signification.

This dualism in the human faculties, and in the representatives or symbols of the sacred Scriptures, is derived from, and corresponds to, the dualism of divine qualities, or elements, which exists in the Lord, and images or sets forth his divine love and his divine wisdom — those two fundamental principles or constituents of the infinite mind. These the Lord calls, in the gospel, his own flesh and blood; and they are so called because they constitute the very essence and substance of his being, as material flesh and blood compose our natural bodies.

His divine truth is spiritual blood to us, for if taken up into our *hearts*, and thence caused to circulate through the interiors of our minds, it becomes a renovating and life-giving principle. It removes those things which are no longer needed, or which impede our spiritual growth, and it, at the same time, supplies the requisite elements, by imparting to the mind

those things which are needed to give it genuine life and energy; we, therefore, spiritually eat the Lord's flesh, and drink his blood, when, by the daily habit of our lives, we take up the good which flows from his divine love into our affections, and the truth which flows from his divine wisdom into our understanding, thus appropriating them to the nourishment, growth, and regeneration of our spirits. It is thus that we really do that which is denoted by partaking of the Holy Supper. The outward ritual act corresponds to and symbolizes the inward spiritual act. The former is as a body, of which the latter is the life or soul.

In the light of their spiritual significance, we are enabled to discover something of the divine depth, order, truth, and beauty of those words of our Lord in which he declares his heavenly doctrine on this subject. "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

Perhaps a few passages from Scripture will serve to confirm this view of the meaning of those symbols in the minds of some who, from memory, do not readily recall such references.

Thus, in Proverbs ix. 4, 5, Wisdom herself is represented as uttering the following language, in calling men to her temple: "Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and *drink* of the *wine* which I have mingled."

And so again, in Isaiah lxii. 8, speaking to his faithful church, the Lord says, "Surely I will no more give thy *corn* to be *meat* for thine enemies; and the sons of the stranger shall not *drink* thy *wine*, for the which thou hast labored: but they that have gathered it shall *eat* it, and praise Jehovah; and they that have brought it together shall *drink* it, in the courts of my holiness." Isaiah lxiii. 2, 3, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the *wine fat?* I have trodden the *wine press* alone."

But we have not the space to extend very far

our quotations, and therefore must pass on with those which have already been given.

Nearly all the emblems of Scripture are also often used in a sense the opposite to that of their genuine meaning; in which case they refer to good things, and true things perverted; or those which are evil, and those which are false. We should, therefore, leave this subject in quite an incomplete state before the mind, and lose much of the instruction it is capable of imparting, were we to omit a consideration of this symbol in its *bad* sense, as employed in the Word, and not to follow also to some extent the perverted use both of the natural and the spiritual elements.

In an opposite sense, *wine* signifies the *interior* truths of the word *falsified*, or perverted from their legitimate uses.

Those who thus falsify the truths of faith, as well as those who endeavor to pry into their mysteries merely by means of the intellect, without any view to living a good life, are *spiritual drunkards*, and are called drunkards in the Word. Interior divine truth, when taken into the un-

derstanding in this way, without being applied to the uses of life, but only employed to stimulate unduly the mental powers, — to create a pleasurable excitement and an exhilaration of *self-wisdom*, — really does the mind no good, but only intoxicates it, and is exceedingly hurtful to the soul's growth.

The employment of the symbol with this meaning may be seen in the following passages: "But they also have erred through *wine*, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up with *wine*, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isaiah xxviii. 7. "Thus saith Jehovah, God of Israel, every bottle shall be filled with *wine*, . . I will fill all the inhabitants of this land, . . and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness." Jeremiah xiii. 12, 13. And so in a variety of places. Perverted states of the church, in regard to the doctrines of faith taught by her priests and pastors, are set forth in the prophets under the representation of times, scenes, and instruments of

drunkenness, which might be extensively verified by a careful reference to passages.

The three symbols under consideration are used in their bad sense, grouped together, in the following words from Deuteronomy xxxii. 32, 33: "Their rock is not our rock, our enemies themselves being judges: for their *vine* is of the *vine* of Sodom, and of the fields of Gomorrah: their *grapes* are *grapes* of gall, their clusters are bitter: their *wine* is the poison of dragons, and the cruel venom of asps."

Whereas the Roman Catholic priesthood has grievously falsified the truths of the faith once delivered to the saints, and has perverted them for the purpose of ruling over the common people by means of them, and has thus taught them to all the nations of the world so far as she could; therefore, where that church is spoken of in the book of Revelation under the representation of Babylon, it is said concerning her, "That great city is fallen because she hath made all nations drink of her *wine*." And again it is said, that "the inhabitants of the earth have been made *drunk* with her *wine*." And where the same thing is referred to in Jeremiah, we read,

"Babylon hath been a golden cup in the hand of Jehovah, that made all the earth *drunken*; the nations have drunken her *wine*, therefore the nations are mad."

And after her destruction is described, and the eyes of men have become opened to perceive her errors, it is said that her merchants stood afar off weeping, because no man bought their merchandise any more; and among that merchandise are mentioned *oil* and *wine*, which signifies the rejection of her doctrines concerning *goodness* and *truth*.

As before said, the law of correspondences is the law of creation, and is every where impressed upon the constitution of man and of nature. It is always operative whether consciously recognized or not, and is seen in great historical developments, in the growth and structure of languages, and in the characteristics of churches.

Thus the Roman Catholic priesthood have always withheld the genuine *interior truths* of doctrine from the common people; and have also withheld the Scriptures which teach such doctrines, alleging that what they call *the*

mysteries of the faith ought not to be taught to the laymen. And in strict correspondence with this practice, they have also in like manner during the same time withheld from them *their natural symbol* — the *wine* of the sacrament; never offering the cup to laymen. Thus, under the operation of a deeply laid psychological law, they have unconsciously written the divine hieroglyphic upon their own walls. Innumerable illustrations of a similar kind might be gathered from the history of all nations.

And so, too, the spiritual fact, now so widely prevalent throughout Christendom, of the *falsification of revealed truth*, — of its employment for purposes of mere intellectual embellishment and prowess, causing *spiritual* drunkenness in the church, — is accompanied also by the almost equally prevalent fact of *corporeal drunkenness* in the *state*. The one corresponds to and is imaged forth by the other. The two must travel down the stream of time together, locked to each other by the immutable law of spiritual cause and natural effect; and when, by the introduction of the genuine interior truths of the Word, falsification shall be removed from the

church, its physical correspondent and type will disappear from civil society.

That thus the very *root* and cause of all that is hurtful in man may be reached, and every outward evil which now afflicts human society be cut off at the fountain, it is necessary that the genuine truths of the spiritual sense of the Word of God be received and acknowledged in life.

THE MEANING AND USES OF BAPTISM.

DISCOURSE.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him." MATTHEW iii. 13–15.

BAPTISM is the initiatory Christian sacrament. It is the gate through which men are received into the external church. It stands in the Christian church where circumcision did amongst the Jews; and was prescribed by our Lord, for the church which he founded, instead of that Jewish rite, as the sign and seal of the *new* covenant, as the other had been the external sign and seal of the *old* covenant with Abraham and his descendants; the internal or spiritual signification of the two being the same.

It stands in the literal sense of the New Testament, chiefly, simply as a command, — as a prescribed act for the commencement of the

Christian life, and the prescribed sign by which the disciples of the Lord should be known and recognized. "*Go ye therefore* and teach all nations, *baptizing* them into the name of the Father, and of the Son, and of the Holy Spirit."

It is also frequently represented as being, in some way, essential to the salvation of the baptized person. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16. "Verily, verily, I say unto you, Except a man be born of *water* and the Spirit, he cannot enter into the kingdom of God." John iii. 5.

From these and similar things in the teachings of Christ and the apostles, the rite has been observed as primary and essential by every branch and subdivision of the Christian church, in every age of its existence.

Hitherto, it has been obeyed chiefly as a precept; simply because it is commanded; without any clear, definite, or intelligent understanding of what it internally involved, the reason why it was prescribed, or what are the uses effected by it.

This is not too much to say, for it has been

regarded as one of the *mysteries* of the faith; a thing to be received and done *because* commanded, and concering which no further reason was to be asked. Some idea of its simple signification was known and taught in the primitive church, and has since been retained: it is generally understood to denote, in some way, the regeneration of man; but the relation between the two has been exceedingly vague and undefined. It was known to be a sign that the person receiving the rite had entered into covenant relations with God, and that it was the external seal of that covenant; but its significance and effect always have been, and still are, supposed to be of merely a *forensic* or *legal* character, operating in a way wholly external to and beyond the individual himself.

This state of things was inevitable so long as the spiritual sense of the Word remained unrevealed, and the literal sense was the only one known. The real use which baptism effects, and the reason of its institution, were, indeed, *mysteries*, as the church taught, because they were not known; all that was required was simple obedience to the injunctions of the letter

as a divine command; and every one who has yielded *that* in times past has reaped the *good* of such obedience, and every one who so continues to observe the ordinance will derive a similar benefit from it.

But in these latter times the state of the world is being greatly changed. The state of the human mind is changed. It has advanced to a new plane of intellectual activity; the uses of and the reasons for things are being inquired into, and a rational religion is demanded. The meaning and use of this sacrament of baptism is being extensively examined; the question universally asked is, What does it really effect? And in the present condition of the Christian world, this sacred rite stands in danger of coming to be regarded, either, on the one hand, with a superstitious reverence, having something like a magical effect attributed to it, or, on the other hand, with irreverence and disrespect; its genuine efficacy not being seen, it is liable to be considered as a useless or idle ceremony, and treated with neglect.

To meet this state of things, the spiritual

sense of the Word has been given to the world, the internal, spiritual significance of the two sacraments has been made known, and what they really effect, and how they effect it, has been explained.

These things could not have been explained so as to have been understood before the laws of the spiritual world had been revealed, nor until it was known how men live after the death of the body, how natural things correspond to spiritual, how spirits and angels are associated with man, how they flow into his mind by correspondences and affect it, and that all the life that he receives flows in thus from the spiritual world.

The essential idea of the external ordinance of baptism is that of a *washing*. The design of washing is to purify the body. This external purification corresponds to *internal* purification, which is that of the mind and heart. *Water* is the medium by which the external washing is effected; and water corresponds to spiritual truth. Truth is the medium by which the *internal* purification is effected; for truth, when

faithfully applied to the interiors of the mind, is calculated to remove therefrom evil affections and false thoughts, as water is calculated to remove external impurities from the surface of the body.

The genuine significancy of baptism, therefore, lies in this, that it denotes one part of the *spiritual regeneration* of man, the first part, that by which he rejects evils and falsities from his mind; thus preparing it to receive good affections and true thoughts in their stead. It is not a sign merely of a new legal relation between the person and his Maker, not the simple transfer, externally, of the person from the world to the church; but by it is signified the whole of that interior process by which the spirit of man is prepared to be renovated and made over; by which his selfish loves and natural falsities are progressively denied, and thus removed from his mind.

Having thus seen its true *meaning*, the next inquiry which arises is, in regard to its use. The simple external act of receiving the ordinance does not purify the mind; what then does it effect, and how is it conducive, in any

way, to the regeneration of man? This is the question that requires an answer, and is the point which we shall endeavor to illustrate in the light of New Church truth.

First, it is a divine commandment, recorded in the Word, to repent and be baptized. It is the first act of Christian worship which we are directed to perform. The way of life is a walk according to the divine commandments, and this one stands at the door, it is the first gate, and in obeying it we reap a spiritual benefit similar in kind to that which we derive from yielding obedience to any other one of the Lord's precepts, and in disobeying it we incur disadvantages similar to those which we incur from failure to obey any other divine command.

Again: we are taught to *follow the Lord* in the regeneration: *our* regeneration is an image of his glorification; and the first public act of his ministry or Messiahship, as we learn from the text, was the baptism in Jordan; therefore, should we neglect to come to this ordinance, we should fail to *follow the Lord* in *this respect.*

We learn, also, from the writings of the

church, that the process of man's regeneration is the bringing of his external man into correspondence with his internal, the bringing forth into outward life of those things which he rationally sees and feels to be good and true. As that goes on, his regeneration progresses; when that stops, this stops. Now, we may be in the internal conviction and intention of the goods and truths of the church; we may live, from principle, the outward moral life required, yet, if in the mean time we neglect to come to this initiatory ordinance of the church, it constitutes *one* important particular in which our external does not yet correspond to our internal; and that very process upon which we trust to have entered — the regeneration of our spirits — has no one great symbolical act corresponding to it upon which to base itself in ultimates.

Besides, the keeping of every one of the commandments involves in it something that is internal. We are not expected to keep any one of the commandments in external act merely, but are expected to yield them an internal conformity of the will likewise; and the more internal and real the consent of the will, the

higher and purer is the quality of the deed. So the act of receiving baptism on the part of adult persons is expected to be accompanied by a corresponding internal act; to be approached in a state of mind which prepares them to receive the spiritual benefits flowing from it. The external act is nothing without the internal; but it is our duty to have the internal state, and it is our duty to give it this external basis upon which to rest.

The ordinance is not to be approached blindly; we should first endeavor to obtain a rational perception of its meaning and uses, and should then desire to come into an affection of *performing* those uses. When we receive it in such a state of mind, we receive it in a manner beneficial to ourselves, and render it conducive to our spiritual growth.

It may be thought by some that this simple act itself involves no more, and lays up no more of an internal state, than any other good moral act occupying a similar length of time. But it is far otherwise, for the act itself has, in most cases, been preceded by a considerable time of preparation; the subject has been borne upon

the mind, many thoughts in relation to it have passed through the mind, and many affections in regard to it have been excited; its propriety has been canvassed, considerations have been weighed, and determinations come to, so that, when it is finally accomplished, it becomes the outward manifestation and body, not of a *single state* merely, but of a series of states of affection and thought, enclosing and laying up the religious experience, it may be, of many months.

None of the divine commands are arbitrarily given, — merely for the sake of being obeyed, — but are made known altogether for our use and benefit. They are directions of the way by which we may come into order, both external and internal, and thus, into states of happiness and joy. And in the proportion that we come into a proper state of mind to receive this ordinance, we come into a state which invites the angels to draw near and be associated with us, — it invites their influences to enter into and operate upon our minds. And when the outward act is performed, it enables them to flow in and be really present.

They cannot approach so near, nor render

their influences so operative upon us, while we indulge in mere affection and thought about it without an ultimate act — they need that for a foundation and support to their efforts. They are connected with man by means of correspondencies, and *this* is one of the two correspondential services by which the church on earth is now connected with the church in the heavens. The ordinance is known to the angels; its meaning is known to them; its use is perceived by them; they are present whenever it is performed. While the eyes, and possibly the thoughts, of men are engaged upon the outward act and the natural symbol, *they* think of their inward signification and meaning. They are thinking of the purification of the person, and of the means by which that purification may be effected. They endeavor to influence men to come to this ordinance, and it affords them delight and pleasure when men accede to their wishes. It is to them a sign and token that the persons coming wish to be regenerated, and that they belong to the external church; and they apply themselves to such persons in a manner different from that in which they did

before. We come internally among them in a way and to a degree that we could not before. They are in the internal acts and internal sense of the divine ordinances as they are in the internal sense of the Word, and the strength and influence of the heavens flow out into the sacraments as they do into the Word. Baptism is, spiritually speaking, the *gate* of the church; and as the power and influence of the government and life of a city are felt more *within* the gates than *without* them, so are the power and influence of the heavens more operative *within* this sacramental gate of the church than without it.

It is regarded by the angels as being holy, because it is contained in the Word, and on account of its use, and it is *felt* by the *evil* spirits to be holy. Hence, when it is performed in good faith and in a proper manner, the angels descending into it create a sphere around it which evil spirits cannot endure — they withdraw to a distance, and are not immediately present. This fact of itself is sufficient to teach us that it is a means by which, if rightly improved, we may lay up a purer state of mind than at other times.

It shows us, also, that by this sacred rite we change our own spiritual associations. We sever, by a formal act, the tie that connects us with many evil societies in the other life; and although if, after baptism, we pursue any evil practices, we shall thereby recall those evil spirits to renewed association with us, yet, if we are really desirous of doing so, we shall find it easier to rid ourselves of their influences afterwards than before: it breaks up their reigning sphere over us, and substitutes another and a better one, in its stead.

By baptism into the Christian church, we become distinctly associated with the inhabitants of the Christian heavens; and by baptism into the New Church, we become distinctly associated with the inhabitants of the *New* Heaven: angels of that heaven are appointed by the Lord to have guardianship over us; and we, by our own act, enter into closer fellowship with them. The advantages, then, of baptism into the New Church, even by those who have previously received that rite in the old, becomes obvious. For the spirits with whom we are associated are in a continual endeavor to bend

our minds towards those views of religion in which they are principled, and to lead us to accept them. And they have some influence in forming our opinions. If, then, we are most distinctly associated with spirits who are principled in only the literal sense of the Word, we shall have our minds constantly drawn in that direction; while, if we cause ourselves to become distinctly associated with angels, who are in the truths of the spiritual sense, we shall experience a corresponding influence from them, and have our minds gently bent and drawn towards those truths, which are the truths of the New Jerusalem and of the New Heavens.

Again: it is to be remembered that the effect does not cease when the outward performance is over: such states, so ultimated, are ultimated forever. As the act opens a state of mind into which angels can flow, and which invites their presence, so it lays up a state which is never dissipated, which is capable at any future time of being reopened, and which constitutes a permanent and perpetual basis of association between us and the angels—a state by means of which they can approach us more closely,

remain more constantly with us, and aid us more effectually in our endeavors to live a better life.

As has been said, this sacrament corresponds to the *whole interior process* by which we are to put away from our minds whatever is evil and whatever is false. When it is performed, the angels present are in the thought and affection of that process; they are in the thought and affection of aiding us in pursuing it; and if at the same time *our* desires and intentions are of a similar kind, — if we, too, are in the thought and affection of the interior process which it denotes, — we receive an influx from their minds: they impart something to us, and we receive something from them; and what we receive is enclosed and preserved in the state which we then lay up, though at the time we are wholly unconscious of it. In after life, therefore, if we are in a similar endeavor, and will permit it, the angels can flow into and bring forth from these states *something* to aid us through the whole course of our spiritual warfare.

Being brought into more intimate association with us, and having more of a fixed basis within our minds upon which to operate, they

can more easily avert evil influences from without, and dissipate the fallacies which evil spirits infuse. They can operate to divert and withhold our thoughts and affections from what is bad, gently bending and disposing them towards what is good and useful. The effort and tendency of their whole influence upon us is to bring us more and more into their states of feeling and into their modes of thinking. Hence the use and importance to us of their intimate association with us, and of our association with them. This connection with angels is the medium through which all that is genuine in our life flows down to us from above — the medium through which the Lord operates in us by his Spirit to cleanse and purify our minds, making us willing recipients of his divine love and wisdom, and so fitting us to become members of his heavenly kingdom.

This holy ordinance, therefore, like genuine prayer, is a means of opening heaven to its sincere and worthy recipients, by opening in their minds states of affection and effort capable of receiving heavenly influences.

The sentiments which have now been ex-

pressed will find a confirmation in the words following those of the text, and the passage itself will receive some degree of illustration in our minds from the explanations which have just been given.

"*And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him*, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

ON THE MEANING AND USES OF THE HOLY SUPPER.

DISCOURSE.

"This do in remembrance of me." LUKE xxii. 19, last clause of the verse.

THESE are the Lord's words with respect to the holy supper, pronounced at the time of its original institution. They constitute the commandment which he perpetually gives in regard to that sacred ordinance — a precept of divine truth uttered after the glorification of his humanity had far progressed, and the unition of it to his essential divine nature was almost complete.

None of our Lord's injunctions are merely arbitrary commands; they are all precepts of infinite love. They all tell us of something, through the practice of which we may be led forward continually to the enjoyment of greater and greater happiness. They give us clear and distinct directions concerning the way in which we may come to those spiritual places where heavenly gold is found, and of the means by

which we may appropriate that gold to ourselves. Every one of the divine truths encloses a mine of exhaustless good within it, and points the direction in which the vein runs, if we are only willing to work it.

The natural man doubts or disbelieves this; but the spiritual man gradually comes to a perception of it through living experience.

This external divine sacrament of the supper, therefore, must contain within it an interior *meaning*, and its observance must perform an interior *use*. Let us, then, for a few moments endeavor to look, first at its meaning, and then at its use, as these are made to appear in the light of the New Jerusalem.

The regeneration of man — that process, we mean, by which his spirit is wholly renovated or made over — consists of two distinct parts. These run side by side, like two halves, in parallel lines to each other, throughout the entire course of our sanctification. The first part consists in the removal *from* our minds of whatever is evil and whatever is false; the second part consists in the implantation *within* our minds of that which is good and true. The

one forms, in a certain sense, a *negative* process, the other a *positive* process. The one is the rejection of something, the other is the reception of the opposite something in its stead. The one is *de*structive, the other is *con*structive. The one is the putting off the *old* man, the other is the putting on the *new*. The one is the sacrifice of self-love, the other the acquisition of heavenly love. The one is represented by baptism, the other by the holy supper.

This distinction, properly understood, borne in mind, and applied, explains the great difficulty in regard to man's moral ability, which in all ages of the past church has baffled its dogmatic theology. The question is, What is it that man has to do in the matter of his own salvation? and what is it that he *cannot* do, but which God must do in him? This point has never been satisfactorily settled: at the present moment, it is the vexed question in New England, dividing her churches asunder; one party asserting that man can do nothing, — that all his works are useless, — that God does every thing; another party affirming that man by his own ability performs every thing necessary, thus

working out his own salvation; while a third party maintains that God operates every part of the process in man, but only so far as man coöperates, and that thus, in some unknown, mysterious way, man's salvation is the joint product of the two operations.

Now, we learn from the heavenly doctrines that the line of separation between man's operation and the Lord's operation in him is that brought to light in the distinction between these two parts of regeneration. The one is man's part, the other is the Lord's part in him. Man is to perform, as if of his own will and motion, those spiritual works denoted by *baptism;* while the Lord will operate in him those which are denoted by the holy supper. Man is to reject his own evil inclinations and false persuasions, refusing to be led by them; and the Lord will implant the opposite good affections, with the understanding and perception of truth, in their place.

We can neither do good nor be good ourselves, but we *can cease from doing evil;* and this is what is first required of us. Hence the language of the literal law is for the most part

prohibitory; *thou shalt not* is its predominant formula — Thou shalt not *make unto thee any graven image;* thou shalt not *kill;* thou shalt not *steal;* thou shalt not *bear false witness,* &c. Thus, to speak in seeming paradox, the chief thing man has to do is, *not to do* — is to cease from doing.

We can wash our own and one another's feet in these waters of the divine Word; we can come *as* of ourselves to the baptism of repentance; but it is the Lord only who can baptize us with the Holy Spirit and with fire — who can impart a genuine faith to our understandings, and kindle a genuine charity in our wills.

We are to take down and put away that which is old, and the Lord will bring forth and build up in us that which is new. In the performance of the first, we ourselves take a comparatively *active* part, and in the second we perform a comparatively *passive* part.

This matter finds its genuine solution, therefore, nowhere else than in the writings of the New Church; and it could not be found here had it not been communicated in a revelation from heaven. Here, then, we have a key

to the specific significancy of the holy supper; and we perceive the internal characteristic which distinguishes it from baptism. The two are the two pillars or supports of the church in man; one standing as the outward correspondential base of the first part of his regeneration, and the other standing as a like correspondential base of the second part.

As by the first sacrament man is admitted to the church, so by the second he is admitted into heaven. This may require some explanation. As we continue to perform the spiritual works denoted by baptism, we prepare our minds for the reception of heavenly good and heavenly truth from the Lord; and if we are willing to receive them, the Lord continues to bestow them more and more. He imparts to us a love for the good and an understanding of the truth; and as we come to feel the one and perceive the other, we enter more and more into heavenly states of mind, are more and more associated with heavenly spirits, and, when we put off the material body, find that we are living in some heavenly society. And whereas the eating and the drinking in the holy supper correspond

to those internal acts by which we appropriate this heavenly good and truth, it may thence be seen what is meant by saying that this sacrament is a sign of admission into heaven. Thus the Lord leads us forward one step after another in external things as he does in internal; and he so leads us in regard to the former, that he may the better prepare us to be led in regard to the latter.

Let us inquire more particularly what it is that the external act of partaking itself effects. Of course, the external act *merely*, with no corresponding state of mind on the part of the recipient, would effect nothing of good for him; it would be an idle ceremony — worse than useless. But in what we have to say, we shall speak of its influence upon those only who keep it as a divine precept, obeying it as they would obey any other one of the commandments, and who come to it in order that they may be assisted in a life of regeneration.

The question is, What does it effect in regard to such? In order that this may be rationally perceived, something must be known concerning redemption. When the Lord came into

the world, man had removed himself so far from God, in spiritual state, that the divine sphere could no longer operate upon him. The influence of the spiritual sun could no longer reach men's minds with sufficient of the light and heat of heaven to germinate any spiritual growths in them. On the contrary, the sphere of hell was predominantly operative. In this condition of things, mankind were threatened with rapid and complete destruction. It was to remove this state of things, and to introduce another, that the work of redemption was undertaken. That work consisted in removing from man the ruling sphere of the hells, and in bringing down the divine sphere nearer to him, thus rendering the divine love and wisdom more operative upon him. And this was effected through the incarnation of our Lord. The incarnation was the progressive bringing down of each thought of divine wisdom with each affection of divine love, and giving them a fixed, external basis and support in the ultimate plane of nature — thus instituting them, as it were, in the world. The Divine Sphere, or Holy Spirit, could not descend to the world of

men without such a definite fixture and form upon which to rest. There must be some form or structure to receive the rays, or nothing can flow in. The humanity assumed by our Lord was such a structure. Into that, by virtue of its conception from the Father, the divine sphere could flow down; could become operative upon men and upon evil spirits; and could thus perform the work which Jehovah had purposed.

This it *did* do. Its effect upon evil spirits was to judge them, driving them away into the regions of darkness; and its effect upon *men* is to restore them to spiritual freedom, at the same time regenerating and saving those who are willing so to receive it.

While the Lord was bodily present in the world, in the very physical elements of that humanity, this was sufficient. The divine influx had, in that, an adequate fulcrum upon which to rest and from which to operate. Hence, so long as the Lord was actively engaged in his ministry on earth, was uttering his divine teachings to the common people, and performing his works of love and mercy among them, the holy supper was not observed.

But he knew that, when he should reascend above the plane of the senses, — should leave the world and go to the Father, — that external basis and support would be removed from the ultimates of nature, and that the divine sphere, although now humanized and brought down, — being thus deprived of a fixed ultimate upon which to rest, — would come into danger of being removed from the minds of men, and thus of being again dissipated from the world. The divine influx then rested for its ultimates upon his flesh and blood.

Therefore, just preceding the final act of his glorification, just before the last vestiges of his earthly humanity were put off, he called his disciples together, and consecrated elements which could, in this respect, supply the place and perform the office of his literal flesh and blood. He created an institution which should not only *symbolize* his presence among his faithful followers through all future time, but an institution which should serve as the very basis and support of that presence in the church and in the world. He ordained and set apart the bread and wine to perform that

office of fixity and rest which his own body had performed before.* As the essential divine sphere flowed in and found a rest in him, so the sphere of his Divine Humanity can flow in and find a rest in the elements of the supper, and in the mental and bodily acts by which those elements are appropriated. And wherever that sphere can flow in and be received, there he himself can come and be personally present in spirit. Hence the parting command — "Do this in remembrance of me."

It is by virtue, therefore, and through the instrumentality, of this sacred institution, that the Lord preserves the connection between his Divine Humanity and the world. If it should cease to be celebrated every where, the particular influx which we receive from that humanity would cease to be felt, and its immediate presence would be in a measure withdrawn. The Holy Spirit, like a dove, would continue to hover, as before, *over* the church and over the world, but it could no longer so effectually *descend* upon either.

* These two elements correspond to his flesh and blood.

The institution called the supper, therefore, stands among us instead of the outward, bodily presence of our Lord. It is here to the intent that he also may be here, in real, spiritual presence and effect. And when it is celebrated from a proper state of mind,—in a feeling of obedience as to a divine command, from a desire to increase in the good things of the heavenly kingdom, with a rational understanding of its spiritual meaning, a perception of its use, and an intention of performing that use for ourselves and others,—it insures the Lord's presence. He draws near in his Divine Humanity, and comes, standing in the midst.

As in baptism we signify our desire and intention of being cleansed from our impurities, so in *this* sacrament we signify our desire to be filled with his righteousness. In the first we manifest our willingness to perform *our* part in the work of our own regeneration, and in the second we manifest our willingness that the Lord should perform his part in us. As *that* prepares and assists us in warring against our evil loves, so *this* prepares and assists us in the reception of *good* loves. As the one brings

us more especially within the sphere and under the influence of the angels, so the other brings us more especially within the sphere and under the influence of the Lord himself.

From the foregoing explanations it will be perceived that the holy supper is a more interior rite, having a higher significancy than baptism, involving a more sacred internal, as well as external, duty. It implies a formal, personal presentation of ourselves before the Lord, according to the manner which he has prescribed, and an asking to be spiritually fed and nourished by him. It is a distinct acknowledgment on our parts that he alone can feed us. We cannot present ourselves before him in this manner without an act of worship; and this constitutes the very highest act of worship, the most holy that can now be performed.

This duty is therefore involved in the first command of the decalogue — "Thou shalt worship the Lord thy God, and him only shalt thou serve." The precept — "*This do in remembrance of me*" — is only a further unfolding and more definite application of that great

commandment which enjoins supreme love to the Lord — pointing out clearly the person to whom we are to go, and the manner in which we may most nearly approach him.

When the injunction is truly obeyed, and the ordinance worthily celebrated, many things spiritually take place, both within our own minds and round about us, of which we are at the time wholly unconscious, and of which we should not be aware had they not been revealed for our enlightenment and use.

At such times evil spirits are excluded to a distance; infernal operations upon us from the other world are checked and held for the time in abeyance; our own evil fires, ceasing to be fanned by those influences, become comparatively quiescent and fall asleep, or retire out of sight and hearing into the lower apartments of the spirit. On the other hand, some heavenly society is attracted, feels moved, and approaches; the Lord himself being present, a state is opened in the mind of the partaker, more interior than at other times, into which the Lord can flow with the influences of his Spirit. "Behold, I stand at the door and

knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20. It is a means of opening that internal door in the inmosts of our minds through which communication is effected between ourselves and the Lord — the door which leads into that heavenly society, which is then present, and down through which an influx of good will come flowing in to us. The angels present are engaged in corresponding appropriate acts of love and conjunction; they are in the thought and affection of similar holy things; their spiritual sympathies are drawn forth; their sphere flows in and mingles with ours; an increased degree of conjunction is effected between our minds and their minds; and a state is laid up in us similar to the one which is at the same time laid up in them. This conjoined state, so laid up, becomes the basis of further communication between us and them — a medium by which we may come to dwell nearer to them, receiving more definite influences from them, and through them be more nearly conjoined to the Lord. When we put off

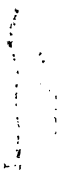
the material body, and go into the other life, that state will be in us an *open door* into that heavenly society, and a basis of commencing an association with its inhabitants — an association in which, if our life accords, we may be forever retained.

By deliberately ultimating this correspondential and significant act, we more fully enclose, infix, and compact our preceding states of goodness and truth, giving them a kind of formal ratification, rendering them more intimate constituents of the spirit, preserving them from future disturbance, and securing them against removal.

The woman whose twelve years' issue of blood was suddenly stanched had said within herself, "If I but touch the hem of his garment I shall be made whole," and in the simple performance of the act received her cure. And shall not we, who know the way in which he may be approached, — if we draw near him in the very manner he has prescribed, — be assisted towards spiritual health? Will there not some healing virtue descend out of him into us? And, through the medium of the

act itself, may there not be, perchance, some one fountain of evil love dried up within us?

"He that eateth me, even he shall live by me. And him that cometh to me I will in no wise cast out."



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